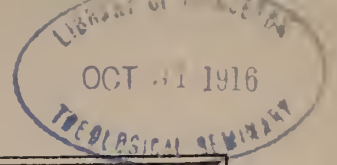


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VOL. 42

No. 4

THE

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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

APRIL, 1911

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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the sum of _____
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THE MISSIONARY LINK

VOL. XLII.

APRIL, 1911

No. 4

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

To all Friends of the Society :

By order of the New York Supreme Court, made February 25, 1911, the name of our Society on and after May 1, 1911, will be

**"WOMAN'S UNION MISSIONARY
SOCIETY OF AMERICA"**

the words "for heathen lands" having been stricken out by said order.

S. D. DOREMUS,

Secretary of

Woman's Union Missionary Society of America.

DR. Pennell of India writes: "Notwithstanding the state of servitude in which the women are kept, and their class ignorance and superstition, they have great power in their home circles and mould the characters of the rising generations more even than the fathers.

"This fact was brought home to me very forcibly one day at school. A subject had to be fixed on for the next meeting of the School Debating Society. Various subjects had been proposed and negatived. I suggested, "Who has most influence in moulding our characters—our fathers or our mothers?" "How could we have so one-sided a debate?" responded half a dozen boys at once. "Who could be found to agree for the fathers? Of course, our mothers have all the influence."

A WELL educated professional Indian gentleman entered a train, and recognizing me as a missionary, soon turned the conversation on religion, and in perfect English remarked, 'There is one doctrine which you missionaries preach that forever makes it impossible for me to accept the Christian religion. You teach that sin can be forgiven; that is impossible. What I have sowed, that, not more, but never less, and never otherwise, must I reap.'

A JAPANESE Christian tells how he was won to Jesus: "A missionary lady got twenty-five Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry too. Then inside of three weeks, all us twenty-five boys give our hearts to Jesus."

OUR friends will rejoice with us that Miss Mary E. Tracy made her voyage to Japan in safety, arriving January 6th at Yokohama. She writes, "I found all at 212 Bluff well, and Miss Crosby feeling better than she had for some time. It is most pleasant to be back here once more, and I hope I will soon be enjoying my old work in the Mission."

Miss Mary J. Irvine arrived February 21 from Shanghai, and it is hoped that her furlough will be a benefit to her and to all our constituency interested in our Evangelistic work in China.



PRIVATE LANE OF BRIDGMAN HOME, SHANGHAI, CHINA

IN EASTERN LANDS.

CHINA—SHANGHAI

SIGNS OF THE TIMES

By MISS ELIZABETH IRVINE

“**W**HAT a grand thing it is to be living in these days,” one hears echoed again and again by those whose eyes have caught a vision of God’s plan for mankind. Yes, we answer, and how profoundly thankful too, one is for the evidences of God’s grace working in the hearts of men, welding the sympathetic spirit of all nations into one great army, against all that hinders the coming of the Kingdom of God in power. We see the wonderful works of God manifested in the lives of a few of the Chinese Christians within the circle of our acquaintance. Where the spirit of the Lord is, there is liberty. Missionary Societies may take new courage, in the assurance that God has answered prayer, exceeding abundantly.

On a recent visit, which I made to Nanking, during the Industrial Exhibition (the first of its kind ever held in China), I availed my-

self of the opportunity afforded, to learn something of work among women in that city. The work did not differ greatly from that carried on in other places, nevertheless I felt repaid, as in one of the women’s meetings I listened to a middle-aged Chinese Bible woman tell the story of Joseph, in fascinating Chinese phraseology. I was thrilled as I listened, as though I had never heard the story before. The women were almost all heathen and illiterate, but they leaned forward in their seats, with mouths, as well as ears open, lest they should miss a word. They truly drank in this beautiful story as it fell from the lips of this quiet, refined little woman, who spoke with as much ease and dignity as though she had had a life-long training. Her vivid description of the scenes, was interspersed by groans and sighs on the part of the listeners, at the recital of some especially touching part of the story. God is using many such women throughout China, who are telling out what God has done for them through His dear Son Jesus.

The call to leadership has been heard by a number in the church, and they have not been disobedient unto the call. One such is Miss Dora Yü, who has already become a household name in the Christian church. Even

in this conservative land, we have lived to see men also, sitting at the feet of a woman, drinking in divine truths. A few years ago, this young woman opened a Prayer and Bible Study Room. To-day, the best testimony as to the need of such a place, lies in the fact, that not only native Christians, but those of other nationalities are there, seeking and finding blessing too.

The baptism of the Holy Ghost is being sought and found, by some older in the Christian life, which is another token of the reality of this blessed experience.

We blush with shame as we read in the pages of history, of the treatment of Eastern peoples at the hands of the white race, in establishing trade relations. Need we wonder that foreigners have had to knock so long and persistently, to gain a hearing from this people, to the Gospel of glad tidings.

A Chinese pastor of many years' standing, recently, in speaking about set forms of prayer, said, "Oh, they are only as it were, the handles we use in coming before the Lord, and not the real prayer." This reminds me of the saying of a once popular English preacher, who said, "Prayer is *the arm of the Lord*, which we are to use in order to do His work."

In an article which I read recently, the writer reminded his readers of "the possible saint in every man," as the reason for devoting one's highest and best powers, in the cause of civic righteousness."

Such facts lift us up above the dead weights of race prejudice, and denominational differences, and enable us to sit in heavenly places in Christ. God's law is inherent in every man, and hence the touch of heart with heart, becomes so vital an element in the life of each.

VISIT TO SHANGHAI.

By MISS S. A. PRATT

I SPENT my Christmas holidays in China, and find that Shanghai has greatly changed since I was here before, and a large number of Chinese schools have been established.

The work of our Margaret Williamson Hospital is as interesting, and far-reaching as ever. It has been a pleasure to meet Mrs. Day, the faithful Bible woman, who for so many years, has done good work here.

I spent part of a morning with Miss Irvine in her far too-restricted quarters with the Bible women.

Miss Johnson has done wonderfully well in

the Bridgman school, and the new building will be comfortable and commodious. I went over to the Van Santvoord Chapel one Sunday afternoon to hear the school-girls sing, which they did very sweetly; the music teacher, a charming Chinese lady, presiding at the organ.

One of the Chinese girls' schools which I visited had a most unpretentious entrance, but I was greatly pleased to see the number of sunny court-yards between the buildings. In this respect China is different from Japan, for as one passes through the streets, the high walls do not give the idea of a beautiful home inside.

A Chinese gentleman is responsible for this school, which was thoroughly equipped. The number of boarding pupils is 179, and I felt if these young girls could only know Christ, what a power they would become in China.

The head teacher of a primary school I visited, was a Christian girl formerly in our Bridgman Home, and had a number of little ones under her care. To reach this school we went in jinrikshas over a paved road along a dirty canal, and then through the narrow streets, so crowded, that it was a marvel we could make our way. I could not imagine a school in such a place, but upon stepping inside the enclosure, I found a large bright courtyard, with a grass plot in the centre, around which were the buildings formerly one of the Imperial granaries.

One afternoon, I went to the first railway station beyond Shanghai, and, until I reached my destination, travelled in four conveyances. We visited the Children's Home, in connection with the Door of Hope. Here one hundred and thirty children are lovingly cared for and carefully trained, so that later on they can fill places of usefulness. During the morning the children are in school, and at noon go home, returning for the afternoon session at one o'clock. On the premises, are five adjoining houses, in which live five separate families of perhaps twenty-five children each. Each home has a "mother," and two of the oldest girls give their time to the family cooking and sewing under her direction. In each house five girls are appointed to do the family washing, and each family has a washing day under the superintendence of one of the older girls.

In the afternoon, all the oldest girls are employed in industrial classes, taught by competent Chinese teachers. They learn knitting, crocheting, embroidery, and drawn work, and are paid from the proceeds of their work a

small sum monthly, with which as far as possible they provide their own clothing and incidental expenses. The younger children serve each afternoon under the supervision of the "mothers," and are taught to make their own clothing.

Leaving the Home, I again took to my wheelbarrow, and was rapidly pushed to the Widows' Home, founded and carried on by a most earnest Chinese Christian gentleman, a man who spent part of his early life in America. This home is thoroughly Christian and while we were there, the bell rang for evening prayers. I went into the Chapel for a few moments, watching the people gather for worship, and all seemed interested and reverential.

INDIA—ALLAHABAD

NEW MOVEMENTS

By MISS ALICE E. WISHART

I HAVE been unusually occupied in prize-giving, and the Exhibition, which is a great attraction in Allahabad.

The times are growing increasingly critical in India, and a very large meeting held by the leading non-Christian women of India in the University buildings, made me realize as never before, that we need much wisdom, tact and foresight, if we are to count as a force in the future of Indian women.

I am sending the Inaugural Address of the *Bharat Stree Mahamandal* (the Federation of Indian women's clubs), by the leader of this advanced movement among Indian women. Srimati Sarala Devi Chandhrani, of Lahore. It was a most interesting gathering of the chief Ranis, Begums, Princesses, and high caste women of India to report on any existing work, and to plan for the advance and uplift of their country-women in the future. It was a really brilliant scene of beautiful women, dressed in their graceful, lovely Indian garb. Their fine jewels did not outshine their sparkling eyes, but best of all, the whole trend of the meeting was upward, and to plan to promote the welfare of India's daughters by India's daughters. The address will give you a good idea of their thought and desires.

It was my privilege to read our India Ladies' Club report, and to watch with very keen interest the earnest spirit manifest by the leaders and speakers, most of whom spoke in English, with an almost perfect accent. This has caused some of our Club members to want to learn English very much.

The President, who is the wife of a promi-

nent Bengali barrister here, wants to come to the Mission bungalow every day for lessons.

Extracts From Address

ITS OBJECTS AND PROGRAMME OF WORK

No nation can rise above the spirit of its women. If that spirit be asleep the nation can never be wide-awake. Therefore, the first thing wanted for the women of India is a sense of awakening individually as *I am*, and collectively as *we are*.

For ages the women of India have been taught to speak of themselves, as nothings, mere nobodys. The idea of their being nonentities is stamped on their minds in a thousand ways, by everyday domestic events.

Oh! my sisters, what a misconception of things there has been, and how the nation has had to rue for its mistakes. Instead of belittling, or ignoring the advent of a daughter, the birth of every little girl in the family should be regarded as the birth of a little Queen Victoria in the world, born with a sceptre in her hand to rule it in due time, and she should be made conscious of it herself, to make her co-operate with her elders in the training for her future estate.

The first step towards the self-realization of women, and for the attainment of the purpose in life to which we are born, is repetition to ourselves the words, "I am," and "we are." Then should rise the question in our minds—for what object I am, for what purpose are we? Singly what can I do, collectively what should we do? What is the bounden duty for me as myself, for us as women, and for us as Indian women, as distinct from women of other parts of the world.

Next should come the thought how to attain the object, the purpose of our life.

The *Bharat Stree Mahamandal* is to form a common centre for women thinkers, and women workers of every race, creed, class and party in India, to associate themselves together for the progress of humanity through that of their own. We are to achieve it by a network of organizations and by periodical gatherings.

The assemblage and deliberation of women from all parts of India, some bristling with ideas and some laden with experience in work, will broaden our minds by a knowledge and appreciation of each other's achievements, and give us an understanding and sympathy for the difficulties in each other's ways.

Thus the *Mahamandal* will unite scattered forces for effective good work. It will be an electric accumulator, which by means of

innumerable connecting wires will transmit light and culture to a whole country. It should comprise women of all races of India,—the Indo-Aryan, the Indo-Semitic, the Indo-Mongolian and the Anglo-Indian. It should bring together and fuse in common work, the most earnest and gifted women of every part of India, irrespective of creed, caste, race or political party, for the benefit of each other.

A century ago the different races and parts of India stood apart from each other, separated by mountains and rivers, deserts and seas. Steam engines and electricity, the invention and industry of man, have joined them together by bridges and tunnels, by canals and cables, by boats and railways. That the several fragments of Continental India have been joined together into one physical unity, and the several races brought under one political rule, points to the sole purpose of an Almighty Providence, that the moral unity of the people may be made possible.

Statistics show that the school-going girls among Hindus and Mahomedans are not perhaps more than one per cent. of the female population. Early marriage and the *purdah* system are some of the strongest hindrances to the education of women. Therefore, the system most suited to the conditions and circumstances of Indian life would be home education.

It is the duty of us daughters of India, to share with our less fortunate sisters, the gift of education which favorable circumstances have bestowed on us. Therefore, the first item is to start the Home-Education Mission for Indian women.

The fourth and the last item of work for the year would be to start an inquiry into the present medical aids for Indian women in the country, how far they are being availed of, what are the hindrances to their being really advantageous to them, and how they can be more popularized?

PERSONALS.

India, Fāteh-pur—Miss Todd writes: We are most thankful to see in many lives that their foundation is Christ Jesus. All but two in our Home have expressed their desire to be Christ's disciple, and they believe on Him as their Saviour. This means more than you would imagine with such a class of women, even the taking of this very first step into a wholly new life. Two of our women have been received into the Church in Fāteh-pur and we believe

that more will be ready soon for all that is involved in this, another step in the Christian life. There are many tokens of the Spirit's work in hearts, notably the endeavor to teach a more ignorant woman in our family, and to really help one another by prayer, and being thoughtful and loving as never before. Yet we realize keenly the need of a deeper, fuller working of the Holy Spirit in our midst.

India, Allahabad—Miss Wishart writes: Dr. J. J. Lucas, one of the Presbyterian missionaries, was so aroused by seeing a cart full of bright looking children on the way to our Central School, he was anxious to have an account of it published in an India Christian paper which he edits. We are very proud of our *Lily Lytle Broadwell Hospital* at Fāteh-pur, and feel that wonders have been accomplished in that station the past year. The result of most of our work will doubtless never be known until all things are revealed at His appearing, but from my examination of the work of our Bible-women in the zenanas, I cannot but be cheered by the realization that it will stand the test of the fire, and be among the things that remain, even though we seem to have so little to show for all the time, strength, money and prayers expended.

Japan, Yokohama—Miss Pratt writes: In Okubo where the Bible Training-School has a station, three have just received baptism. a little girl, her aunt and grandmother. This little girl had led them to Christ. The parents are not Christians, but they promised not to hinder the child in her Christian life.

At present, special evangelistic services are being held in Tokyo for Japanese women, and in Yokohama we are having a regular house to house visitation. Each house in the city is to be visited, and tracts and a Gospel portion given, also a slip of paper upon which is printed the address of churches and pastors all over the city. Please remember this work in prayer. The Bible students in the Training-School are greatly interested in this work, and their reports are very encouraging.

China, Shanghai—Miss Elizabeth Irvine writes: The day schools are in full swing again, and the pupils are diligent in the routine of work. Remember us in prayer, that the hearts of the children may be receptive to the Christian instruction.

We ought to praise God too, for the fact that so many parents are willing to send their children to us. Many do appreciate the regularity with which our work is carried on, in contrast to some of the native schools.

HERE AND THERE

CAN WE HAVE RESULTS?

THE Jubilee meetings throughout our land, culminated in New York, March 27 to 30. From them, it is hoped that a deepening sense of responsibility towards oriental women, may be followed by wise plans for their uplift.

For months before these meetings, attention was given to

A CALL TO PRAYER

"Thanksgiving—That we live in this glorious crisis day of the world's history.

That we are entrusted with things not easy to do.

That God does not exclude us from present privilege, because of past negligence.

That we have His promise for 'all sufficiency in all things.'

Penitence—For unbelief, selfishness and lack of sympathy with missionaries and fellow Christian workers.

For racial antipathies, that prevent loving of my neighbor as myself.

Petition—That the Jubilee may open the vision of those unaware of, or indifferent to the things of the Kingdom.

That the appointed programme of the Jubilee, so far as it represents the will of God, may be victoriously carried out.

That the Jubilee may not degenerate into glorifying woman's work, but only glorify God.

That the spiritual motive may be always supreme.

That the speakers and all committees may have grace to be wise, buoyant and full of faith.

That the women in every church and community may be moved to contribute in full measure from whatever influence, time or means, God has bestowed upon them."

Similar thoughts were uttered at the Edinburgh Conference, "which was the embodiment of a new plan for doing mission work. The work of Foreign Missions is a work of world-wide importance, and the deliberations of the Conference, with the careful preparation beforehand, has caused this thought to stand forth with intense vividness.

THE WORLD IS IN NEED OF JESUS, is the truth made clear in blazing and brilliant letters of light across the skies. Instead of looking at the world through our own denominational spectacles, we have

been enabled to look through the telescope of the combined churches of Christendom: British, American and Continental. The result is a new and profound conviction in the command to go forth into all the world, if the world is to be won for Christ. For it is the world that needs Christ."

Mr. Gairdner, gives expression to this thought in these words: "A vision of Earth! Known as a unit in this our day; every day more and more closely and organically knit by the nerves of electric cable and telegraph wire; more richly fed by the arteries and veins of railway-line and steamship ocean-way; one nation in extreme Orient, thrilling at the words of some orator at furthest sun-setting, almost as they drop from his lips; so that its inhabitants for all the differences of tribe and race, become daily more convinced of the unity of their humanity;—the only thing that can ever fundamentally unite it or deeply and truly satisfy it, bringing its one human race into one Catholic Church."

Mr. Maclean, shows "how Christianity enshrines the perfect ideal of man, and also the perfect ideal of God. Christianity makes these perfect ideals operative in the lives of men, and in the development of nations. The gigantic enterprise of Christian missions does not rest on a tremendous assumption. That enterprise rests upon its inherent truth, on the experience of that multitude no man can number, who finding Christ, found God. It came centuries ago to a little rocky, wind-swept isle in the Hebrides, and from that isle over a land filled with skin-clad savages, the message ran, and the Scotland of to-day is the fruit. Because of what the peoples in the more favored land have received, because they know Jesus, they are beginning to have borne in upon their hearts and consciences, the burden for the evangelization of the world. The Edinburgh Conference has brought to a focus the urgent need there is for a united endeavor to make known the fact that in Christ, we make known God."

KNOWING GOD'S WILL.

QUESTIONS as to how we may know God's will for us, are most frequent. It is well nigh impossible for any one to answer them, save by the suggesting of certain principles that underlie the whole great question. One wrote:

"Does God always make His will very clearly known to us, or does He ever demand that we take a step in the dark, as it were?"

If God has sent into our life, unsought by ourselves, something that is right and proper, we must have an unmistakably clear conviction of duty to justify us in taking the responsibility upon ourselves, of putting that thing out of our life. In the absence of a clear conviction that it is God's will, it would seem to be safe to leave the responsibility of initiative, and of further developments with God. If He wants us to take some action in the matter, and we are honestly striving to know and to do His will only, we may be sure that He will send us, not confusion, but clearness of mind as to this.

Of one thing we must be very sure: to become expert in knowing God's will is the costliest thing in the world. It cannot be acquired in an emergency. It calls for a sensitiveness of spiritual seeing and hearing, that is the result only of habitual, prolonged, disciplinary obedience. Every hour of indifference to God's will in even the smallest, seemingly most trivial and commonplace details of life, and every act of disobedience to God's known will, no matter how unimportant the act may seem, dulls our spiritual sight and hearing and makes it the more difficult for us even to know His will in the next real emergency or crisis of our life. Thus the commonplaces of our life are crises, and the school of training in knowing God's voice is in session all the time. We have no right to ask how we may know God's will, unless we are prepared to make it a lifelong study and pay the price of our own lives.—*S. S. Times*.

FOLLOWING THE MASTER.

By S. D. GORDON.

ALL through the Gospel stories, the one thing the Master, is after is the personal touch. He was always reaching out His hand and touching. His heart was moved with compassion, and He was all the time calling men to Himself. Have you ever run through His invitations that circle round the word "Me." They reveal the whole heart of God in Jesus Christ. "Come unto Me." That is the first invitation of all. That meant *salvation*. He gave His life out to the death, that we might come.

Then he said: "Come after Me." That means *discipleship*. "Learn of Me. Let Me

be your teacher. Come to school, and we will meet daily in the school, and I will teach you all that you have forgotten through your lapse of memory on account of sin."

The third word was: "Follow Me." That means *fellowship, and service in His name*. He said: "Abide in Me." That means fullness of life, overflowing life. Then at the very last He practically said: "You be I." "As the Father hath sent Me, even so send I you—you be I."

Think of the figure of a weaver's loom. The loom is filled with the warp, which must form the basis of the fabric that is being woven. The shuttle threads that are thrown across, and are fastened in tight by the beam, work out the pattern. In this pattern the first group of experiences—those of *privilege and power*—make up the warp. The second group—those of *suffering and sacrifice*—make up the darker shades and the red ones. The third group—those of *gladness and glory*—make up the shining threads.

MORE JUBILEE GREETINGS.

This is to congratulate you for your joyful Jubilee of the establishment of your Board.

We are deeply interested and sympathetic in your happy condition, as we are the graduates of 1909, the year of Jubilee since the Christianity began to be sown openly in our country, Japan. Our hearts were full of gratitude to our dear teachers and to you all, the unseen American friends, who are working hard to give us not only higher education, but supply us with the most precious, spiritual instruction, that we may see the true light even in this dark world. We have acknowledged your great love for us, according to His commandment, especially at the time when we were going to step out, as the little yet hopeful, happy Christians, into the world, which has begun to appreciate and give thanks for the influences of Christianity.

Now with similar feelings and all sorts of good wishes we greet your pleasant term and honor all your self-controlled, self-sacrificed, beautiful deeds which you have been doing through these long years, fighting with all the difficulties.

Dear friends, we cannot express all we have thought, with this poor pen, but we trust that you will accept our hearty congratulations, and hope we will be some day even the small conquerors of the world, by which we can offer you the most valuable token for the greeting, although we cannot say enough to-day.

May God bless and keep you all, and may your works spread further on by His merciful kindness.

HATSU DAITA

(The representative for the class of 1909),
Kawasaki, Japan.



SOME OF THE FATEHPUR FAMILY.

FOR MISSION BANDS.

CHRISTMAS AT FATEHPUR

By DR. GRACE SPENCER

"Ap ko—Bara Din mubarak ho"

"Bahnt, bahnt, satani."

Happy Christmas Greetings from far off India.

IT has indeed been a very happy Christmas season with us, from the time when plans were whispered of Christmas stockings, and trips were made to the city for mysterious looking bundles, until the happy morning when bright expectancy in the faces of all, gave place to happy pleasure.

Christmas coming on Sunday we had decided to hold the Nurses' treat in the new *Lily Lytle Broadwell Hospital* on Saturday morning, after Dispensary hours.

Taking with her dolls and cards and a big box filled with oranges, Dr. MacKenzie left for the Dispensary. There she made many little hearts glad with new treasures.

To some who had been very regular in attendance at the Sunday School she gave dolls, strange, but very precious possessions to Indian children.

It was my pleasing duty to arrange the stockings and gifts in our drawing-room, and

have all ready when Dr. MacKenzie, Miss Owen and the Nurses returned from their morning work. Our missionary, Miss Wisheart from Allahabad, was with us, and the little group of Nurses and their friends gathered about the piano as she played for them, singing their bright Christmas carols.

Our first patient in the *Lily Lytle Broadwell Hospital* was then convalescent, and as our life and Christmas pleasures were entirely new to her, Dr. MacKenzie invited her and her sister to come with us. The meaning of our Christmas joy was explained to them and as a little remembrance we surprised her greatly, by giving her a small cushion for herself.

After a few brief words of Christmas greeting, Miss Owen gave the stockings and gifts to the girls. It was a pleasing group as they sat before the open fireplace—sometimes interrupting the opening of their parcels with a verse of a carol, or "*Salaam Miss Sahib ji.*"

It was not selfish pleasure, for blind Amy was with us, and the Padre's wife as well as Mrs. Hamilton, the girls' new cook. To all of them, the girls gave small remembrances. After the parcels were opened, we all enjoyed tea, cake, oranges and candy, not omitting

the native sweets which our girls are very fond of. One little touch left a pleasing memory of the hour, "We would not make any trouble for you *Miss Sahib ji*. Let us wash up the dishes," and before they left us, five pairs of willing hands had made the room neat and orderly.

At noon time the servants and some fifty workmen gathered, about the entrance of the Hospital, and Dr. MacKenzie and I had the pleasure of remembering Christmas Day, by seeing each get a little rice and *mithāi*, Dr. MacKenzie telling them of the Greatest of All Gifts—the Glad Tidings of Great Joy.

Towards the late afternoon, we joined the missionaries at the Rescue Bungalow in their Christmas pleasures. The room was very prettily decorated, with red tissue paper and flowers. The table with the gifts was arranged beside an open door, where bright curtains and Christmas bells were hung. After some preliminaries, the curtains separated, and a short, gaily-garbed figure appeared, in crimson bonnet and festive clothes, to wish all a very merry Christmas. She provoked much laughter and mirth among the girls gathered there, by her bright speeches and merry actions.

Carols were sung, recitations said, bright sallies interchanged, and the gifts given, each receiving some remembrance. To the *Miss Sahib* the girls gave gifts, some of which they had themselves made.

One very pleasant surprise occurred when one of the teachers with a few happy words gave in the name of the girls, to Dr. MacKenzie for "Little Michael's Bed," in the new Hospital, a very pretty comfort. So dainty in coloring it would delight any child's heart.

The busy day was nearly over, and at Miss Todd's very kind invitation, we stayed with them for our Christmas dinner. The postman arrived, bringing our Christmas mail. A very happy evening was spent, merriment over the Christmas surprises, and with all conscious of a deeper glow in our hearts, as we received the messages from those we love far across the seas in the "homeland."

The evening closed. A few English carols—echoing in our hearts the "Glorious Song of Old"—a quiet time of prayer with Him, the "Giver of all Good," and we went to rest, wonderful joy and humility in our hearts, realizing that we had been appointed to help in the great work of telling others the Glad Tidings—bringing the glory of the living God to shine in places of great darkness.

A JOYFUL EVENT OF VACATION.

From a Scholar at 212 Bluff, Yokohama.

I MET many circumstances, joys and sufferings during this vacation. The most joyful event was that I was born again, and became a child of our Heavenly Father. For a long time I could not be baptized. Sometimes I prayed eagerly for it, sometimes I was disappointed and offended at God. But my kind teachers and friends prayed for me, and I prayed for myself, too. God heard our prayer, so now I am a Christian. Anyone who does not know Jesus would say my life is not a happy one, but I believe my life is happy. A Christian can endure with pleasure because she will get eternal life by Jesus; so, though I meet many griefs and trials, how happy I am!

THE CAMELLIA.

A COMPOSITION

By SUE OYAMA, of 212 Bluff.

THE snowflakes of the cherry blossoms are falling from the branches, announcing the passing spring. Now we know that the scene of the flowers changes to camellia.

One bright, warm, and still Spring day I fell into deep fancy, seeing the red and the white camellias which bloom so beautifully between the young, green leaves.

The red camellia is just like the innocent maiden, who does not know the pain and sorrow of the earth, and also does not feel very much about the sinfulness of humanity. Everybody admires her beauty and loves her for her charming face.

The white camellia is just like a person who knows the trouble of the earth. She feels hatred of sin, and has escaped from the uncleanness of the fleeting world! She does nothing but spend a day purely and perfectly in serving God. She has no charm and no beauty, as the red one has, that she may attract the attention of everybody. Yet she is precious, and makes us feel nobility and respect, and makes us ashamed of the sinfulness of our heart.

The red camellia and the white camellia—one is beautiful and one is precious. Which shall I choose to be my friend?

We need not fear because we are not loved by many people, and cannot bloom in the world; but always strive that we may be loved by God and bloom before the throne of Heaven.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands, from February 1 to February 28, 1911.

ALLAHABAD, INDIA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas.; Mrs. C. H. Jones, for salary of worker, 200.00; Dorchester, Mr. and Mrs. Elbridge Torrey, for support of Bible woman, 75.00,	275 00
Conn.—Greenwich, Mrs. A. C. Hencken, for support of schools,	250 00
N. Y.—Morristown, Mrs. F. W. Owen, 75.00; Miss E. M. Graves, 50.00, for Mrs. Emerson's salary; Mrs. F. G. Burnham, 1.00; Friend, 1.00 (special) for Miss Roderick,	127 00
Total,	\$652 00

CALCUTTA.

Mass.—Boston Br., Mrs. G. L. Paine, 25.00; Dorchester, Mr. E. Torrey, 100.00; Mrs. E. Torrey, 50.00, all for Gardner Memorial School,	175 00
N. Y.—Brooklyn, Mrs. Calvin Patterson, for Basanta, 25.00; West Point, "Thankful," for orphan, 50.00,	75 00
N. J.—Slackwood, Union S. S., Mrs. W. J. Gray, for orphan,	5 00
W. Va.—Clear Creek, Miss L. W. Pierson, for orphan,	25 00
Total,	\$280 00

CAWNPORE.

Mary Avery Merriman Orphanage.

Mass.—Amherst, Mrs. A. D. Morse, for Kasseyá, 20.00; Mrs. E. Torrey, for Dora, 25.00,	45 00
Conn.—So. Meriden, Mrs. M. M. Dodge, for teacher,	5 00
N. Y.—Brooklyn, Miss Clara Chapman, for Gwendolen, 20.00; New Brighton Epworth League, Kingsley Ch., per Mrs. J. J. Wood, for Parbulia, 2.00; N. Y. City, Madison Sq. Ch., per Miss S. H. Hills, Mrs. C. H. Patterson, 5.00; Mrs. C. H. Woodbury, 5.00; Mrs. S. M. Knevals, 3.00; Mrs. Lea Beattie, 2.00; Mrs. Chas. Burchard, 1.00; Mrs. D. T. Whitbeck, 1.00; two friends, 2.00, all for Niseeban,	41 00
Pa.—Germantown, Mrs. F. A. North, for Sarah, 20.00; Lancaster, Miss Mary Gochbauer, quarterly payment for Razi, 5.00,	25 00
Md.—Baltimore Br., Mrs. A. N. Bastable scholarship,	30 00
Mo.—St. Louis Aux., Mrs. S. W. Barber, Treas., Miss S. L. Boyle, for Gulchamin,	35 00
Total	\$181 00

FATEHPUR.

Lily Lytle Broadwell Memorial Hospital.

N. J.—Summit, Mrs. F. S. Phraner, for Dr. Spencer's salary,	600 00
Md.—Baltimore Br., Mrs. A. N. Bastable, for Dr. Mackenzie's work, Rescue Work,	25 00
Mass.—Boston Br., Friend Z., for Miss Harris' salary,	150 00
N. Y.—Brooklyn, Mrs. Van Cott, per Mrs. Fullerton,	3 00
Total,	\$778 00

JHANSI.

Mary S. and Maria Ackerman Hoyt Hospitals.

Mass.—Hatfield, "Real Folks" Society, Mrs. N. M. Belden, Treas., for support of nurse, "Whahedan," and life membership of Mrs. Edwin Eldredge,	50 00
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N. Y.—N. Y. City, Estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, 150.00; Madison Sq. Ch., Mrs. S. B. Hills, Mrs. C. H. Parkhurst, 10.00; Miss E. S. Coles, 5.00, for bed,	165 00
Pa.—Shippensburg Normal S. S. collection, Mrs. A. V. Horton, Treas.,	5 83
Md.—Baltimore Br., Mrs. J. M. T. Finney, for bed,	25 00
England—Margate, Mrs. C. Hill, for "cots," "Elizabeth" and "The Margate,"	48 60
Total,	\$294 43

SHANGHAI, CHINA.

Mass.—Springfield, Mrs. A. S. McLean, to the Margaret Williamson Maternity,	10 00
N. Y.—N. Y. City, Friends, for Edwin Stone Memorial Hall, 1,750.00; Friends, salary of Miss E. Irvine, 300.00; S. S. De Witt Mem'l Ch., per Miss G. Gale, for Evangelistic work, 41.00,	2,091 00
Total,	\$2,101 00

YOKOHAMA, JAPAN.

N. Y.—Corona Leverich Mem'l Band, Mrs. M. Le Fort, Treas., quarterly payment for their Bible woman, 15.00; West Point, "Thankful," for scholarship, 50.00. Total,	\$65 00
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GENERAL FUND.

Mass.—Mr. E. Torrey, 250.00; Mrs. E. Torrey, 100.00,	350 00
Conn.—New Haven, Mr. J. D. Wheeler, per Mrs. F. B. Dexter, 20.00; Norwalk, Mrs. H. L. Southmayd, 5.00; Windsor, Mrs. F. V. Mills, 25.00; Mrs. A. M. Sill, 25.00,	75 00
N. Y.—N. Y. City, Mrs. E. B. Grannis, 1.00; Mrs. M. Clarkson, 25.00; Mrs. J. M. Farr, 20.00,	46 00
Md.—Baltimore Br., Mrs. M. E. Ford,	1 00
Total,	\$472 00

JUBILEE FUND.

Conn.—Middletown, Miss M. P. Roberts,	20 00
N. Y.—Amsterdam, Miss Julia A. C. Harmon, for life membership, 50.00; Brooklyn, Mrs. W. E. Truesdell, 25.00; Friends, 5.00,	80 00
Md.—Baltimore, Mrs. A. N. Bastable,	25 00
Total,	\$125 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. H. L. Southmayd, 1.00; Miss R. B. Bailey, .50; Miss M. E. Nixon, .50; Mrs. H. S. Fullerton, 2.10; Mrs. A. S. McLean, .50; Mrs. T. T. Burnett, .50; Mrs. L. P. Alexander, (leaflets) .25. Total,	\$5 35
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WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.	
Calcutta—Mrs. L. A. Ross, for Bible woman,	11 00
Mrs. S. Dickinson, for Surabella	30 00
Cawnpore—Miss A. E. Richards, Bible woman,	30 00
Drs. Blake and Schrainer, for Dorcas,	20 00
Mr. and Mrs. D. M. Stearns, for girl	20 00
Mrs. G. E. Vorhees, for girl,	25 00
Mrs. S. Dickson, for Lachmine,	45 00
Mrs. F. Willenbrock, for Guzarki,	60 00
Fatehpur—Mr. and Mrs. W. T. Montgomery, for Bible woman, care D. MacKenzie,	40 00
Mrs. J. W. Howe, for worker and girl,	5 00
	45 00

Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown—
 Caroline Elmer Brown— } Ellen L. A. Brown.
 Maria Robert—Miss L. P. Halsted.
 Zalmon B. Wakeman Memorial—Mary F. Wakeman.
 Bethune-McCartee Memorial—Mrs. Peter McCartee.
 Mary Finney—Mrs. J. M. T. Finney.
 Concord (N. H.) Branch.
 Sara A. Palmer—Charles L. Palmer
 Henrietta B. Haines Memorial } A grateful pupil
 } Laura Eliot Cutter.

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NATIONAL

UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

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E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

A PATRIOTIC WORK

TESTIMONIALS

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